

MAW  
Pa 1792. 15

A LETTER TO  
The Rev. THOMAS COKE LL.D.

AND  
MR. HENRY MOORE.

Occasioned by their propofals for publishing

THE LIFE OF  
THE REV. JOHN WESLEY A. M.

In opposition to THAT advertised (*under sanction  
of the Executors*) to be written

BY JOHN WHITEHEAD M. D.

Also, a Letter from the Rev. Dr. COKE to the  
AUTHOR on the same subject:

TOGETHER WITH,

The whole CORRESPONDENCE, and the CIRCULAR LET-  
TERS written on the occasion, and a *true and impartial*  
statement of facts *hitherto suppressed*.

TO WHICH IS ADDED,

AN APPEAL AND REMONSTRANCE,

TO THE PEOPLE CALLED

METHODISTS.

---

BY, AN OLD MEMBER OF THE SOCIETY

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London: Printed for J. Luffman Alfred Buildings, Windmill Street,  
Moorfields: H. D. Symonds, No. 20, Paternoster-Row: J. Phillips,  
No. 27, City Road: and J. Cottle, Bristol.

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## T O T H E R E A D E R :

*A controversial writer, though ever so successful is but as a flower of a day. Neither the justice of his cause, the force of his arguments, nor the elegance of his style, can secure to him permanent fame : his laurels will wither, and his wreaths will fade so soon as his subject ceases to be interesting. Even the distinguished names of BURKE and PAIN, will be remembered no longer than the public mind is agitated, or parties interested by the prerogatives of kings, or the rights of man.*

*As literary reputation is not the proper object of a disputant, and if he expects the transient notice and approbation of the public, he should rather affect those stubborn things called FACTS, than attempt to impose upon a judicious and impartial public, by embellishing his arguments with the specious, but tinsel gloss of rhetorical flowers.*

*Truth and perspicuity, therefore are all the author thinks necessary to insure his success: convinced that the divine force of truth, is not to be vanquished when fairly exposed in a plain unvarnished guise.*

*In*



*In this confidence, he presumes boldly to enter the lists: he boasts no other arms or ornaments than truth and justice, and in which he throws the following pages, as a gauntlet of defiance in the face of VILLANY and HYPOCRISY: nor does he doubt of victory, however powerfully they may be supported by their auxiliaries impudence, falsehood, dissimulation, and all the powers and arts of knavery combined.*

*The dispute between Dr. Whitehead and his opponents, is of more importance to the cause of religion than may, perhaps, at first appear to the indifferent or superficial observer. It is of still greater importance to every individual of that connexion in which it threatens a schism. Both the contending parties from obvious motives have concealed, or only partially represented the truth. This being the case, the author thinks himself justifiable; nay, he thinks, he but discharges his duty to his brethren, in laying before them, a true and impartial statement of facts.*

*In the APPEAL and REMONSTRANCE he has stated, from authentic documents, and undoubted sources of intelligence, a calculation (from the most moderate average) of the whole revenue and expenditure of Conference: the manner in which it is levied, and the purposes to which it is applied. Also, a Review of the work of God; as it is now  
said*

said to be carried on by itinerant Preachers &c. An enquiry into its nature, operation, influence and effects. He has also, attempted to delineate with a faithful, (if not masterly hand,) the characteristic traits of the Rev. Mr. Wesley, drawn from a studious observation of his conduct and principles, during near eight and twenty years, that he was honoured with his intimacy and correspondence, interspersed with some interesting anecdotes.

The author having been honoured with Mr. Wesley's correspondence, he has added two of his letters, one written about three years ago, on the probable stability of the connexion after his death. The other, to a young lady, on a different—but no less interesting subject.

Those who either write or speak of the dead, are frequently reminded with the maxim: *de mortuis nil nisi BONUM*. The author, however, is of a contrary opinion, and thinks he who presumes to exhibit the character of a great man, would more fully discharge his duty to society, by saying *de mortuis nil, nisi VERUM*. That while the living are excited to emulate his virtues, they may also be warned against his errors and foibles.

On this principle, divested of prejudice or favour, he submits the following pages to the candour of a discerning and impartial public.



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## A LETTER, &c.

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“ A HOUSE DIVIDED AGAINST ITSELF CANNOT STAND. ”

THIS remarkably prophetic observation of our Saviour, may be very generally applied to religious communities of all denominations, and those who have made ecclesiastical history, theology, or metaphysical subjects in general their study, have found it verified in a thousand instances ; but I shall, at present, confine it to the church of *Armenian Methodists*, founded by that celebrated divine and reformer, the late Rev. *John Wesley*, whose death, or rather, whose *life*, is likely to produce a schism, in the church he with such indefatigable labour, zeal, and anxiety endeavoured to establish on a permanent basis.

It will readily occur to the reader, that the history of his life and ministry is here alluded to: which was first proposed to be written by Dr. *Whitehead*,

B

and



and published under the sanction and authority of Mr. Wesley's executors, and with the approbation of the heads of the society. Hardly had the proposals for the Doctors performances been circulated, *officially*; but another is announced in opposition, in the names of the Rev. Dr. *Coke* and Mr. *Moore*. To the former of whom, as a gentleman of sentiment no less liberal than his education, I can venture to propose a few queries, and submit some remarks on a subject of so much importance to himself, as the Biographer of so great and extraordinary a man, and whom he has the honour to succeed in the *pontifical* power and authority: supported with so much dignity and ability by the founder, for near sixty years. Nor is it of less importance to the cause itself.

First: Is not Dr. Whitehead in point of abilities, competent to the undertaking? Is he not possessed of the materials necessary for the work? To the MS. papers of Mr. Wesley has he not access, by the authority of the executors, as well as yourselves? But you boast, being in possession of many anecdotes related by Mr. Wesley, which throw a light on his private character: If so, why not communicate them to Dr. Whitehead? Why not unite in the exertion of your joint abilities to render the work as valuable and perfect as possible. But as nothing that I can advance, can be supposed to influence the judgment of either party, and as your performance is likely

to make its appearance first, I beg you will except in good part, the few following hints, suggested with no other view, than to render the work acceptable to all classes of readers.

First : Carefully avoid every intimation of *particular providence*, I mention this more particularly, because I had the pleasure to hear you read your excellent discourse, preached in America, on the melancholy occasion of Mr. Wesley's death, which was, in my opinion, unexceptionable in every respect but that. Nothing subjects a writer more justly to the censure of criticism than continually lugging in providence, where there is evidently nothing more than accident, or effects clearly perceived to result from natural causes. The doctrine of a *particular providence*, is now totally exploded from the creed of every rational man. God is infinitely good in the general providence by which he directs the world, let us not then derogate from the dignity of the Omnipotent by supposing him busy about the minute concerns of individual worms. As if his divine laws, established when the universe was made, were not the work of infinite wisdom, and founded on invariable rectitude; but, as you may be of a contrary opinion, I would recommend to your serious perusal the *Dictionnaire Philosophique & Candidus* de M. Voltaire.

Those indeed who embrace the *Manichean* opinions may advance some plausible arguments in support of  
the



the doctrine.---But can any unprejudiced person read the following account, taken from the life of one of the Methodist preachers, without being shocked at the presumption of the writer. "As brother " M-----a zealous young man (whose labour it " has pleased God to prosper in the little circuit " in which he resides,) was obliged to go a few " miles to comfort some mourners in Israel, (though " he had but just recovered from a fever) his friends " advised him not to venture, as it was likely to be " wet; but nothing could suppress his holy zeal, " he accordingly set out: he had not gone far before the clouds threatened rain, and *humanly speaking*, it was impossible it should keep up " till he got to the end of his journey; but, " however, he was determined not to return " and Providence kindly directed the winds to " keep up the rain, till he arrived safe in the house " of God, where his preaching was attended with a " divine unction, and an unspeakable blessing to " some distressed souls---Thus does a gracious God " take care of his own."—How presumptuous! How arrogant: to believe that God suspended a shower in the air least a *Methodist preacher* should catch cold! But some people cannot see God unless he manifests himself in miracles. But my business, now, is not to enter into philosophical disquisitions, I shall therefore proceed.

An



An instance of this foolish presumption escaped from a Methodist, of a more enlightened mind than the generality, with whom I was conversing on the subject of Mr. Wesley's death, : he observed that we had abundant cause to be thankful, that Providence had spared him so long, to their prayers, and to the support of the work of God, which he had begun and carried on, by the divine blessing, with such amazing success to the great age of 88 years.---Sir, replied I, interrupting him, Mr. Wesley obtained that age by virtue of a good constitution, which he took proper care to preserve by regularity and a constant change of air. But admitting the interference of Providence, I would ask, what Providence preserved the life of Abdul Mahmet, an Arab, to the age of 98 years, spent in the most abandoned and profligate manner.---A wretch that had debauched his own daughter; murdered his father and three brothers : was guilty of sacrilege, perjury, and the most abominable of vices : persecuted to death upwards of three thousand christians ; yet was successful in all his undertakings, always happy, vigorous to the last day in the enjoyment of all his faculties, corporal and mental, and at length died with the utmost calmness and composure. Now as you cannot easily reconcile this to the doctrine of particular providence, there is but one way of accounting for it.—God preserved Mr. Wesley and the Devil Abdul Mahmut.

Secondly,

Secondly. Let your work be both entertaining and philosophical, as well as divine, for the subject will admit it. Minutely investigate with a philosophical eye, the secret springs of action which influenced your hero. View the human mind, examine the passions and prejudices of man. Enquire into the nature of the human heart: tell us of what impressions it is susceptible, and why. Search the physical causes which produced, such wonderful effects in the propagation of Methodism by the several preachers, particularly Mr. Wesley's ministry.-- Give us the life of the *man* as well as the minister.

To return to the dispute between you and Dr. W. I would recommend the greatest caution in conducting it, lest the people should see or guess the motives by which both are influenced—and apply the trite observation of the *loaves and fishes*.---It is said by the friends to your work that Dr. Whitehead was offered 250*l.* for the copy-right, on condition of its being submitted to your inspection, and subject to such alteration as you might think proper.---Now, I cannot pretend to know the truth of the matter; but, as “ One man's story is good till another tells “ it”---’tis but justice *audi alteram partem*. The friends of Dr. Whitehead, deny any offer being made, except that of his submitting his writings to your curtailments, additions, and corrections, which it could not reasonably be expected he would do.---I will not pretend to decide who is right or who is wrong;



wrong ; but I can safely venture to say, that, *neither truth or justice can be on both sides.*

With regard to Mr. Wesley's private life, character, and opinions, it is not likely that you will exhibit them to public view. I shall therefore make some remarks on them myself.—That Mr Wesley was a *great man* is an undeniable truth, that is, comparatively:—*great amongst little people.* His abilities were happily adapted to the stage of action he chose, and on which only he could be a performer, conspicuous and distinguished enough to gratify his boundless ambition.\*

Nothing can exhibit his character as an ambitious man, more than the following anecdote. which I can give from the most authentic authority. When a boy he was in the Charter-House school, the Rev. A. Tooke, the author of the *Pantheon*, was then master, and observing that his pupil, who was remarkably forward in his studies, yet he constantly associated with the inferior classes, and it was his custom to be surrounded by a number of the little boys, harranguing them. Mr. Tooke, once accidentally broke in upon him when in the middle of an oration, and interrupted him, by desiring him to follow him to the parlour. Mr. Wesley, offended by being thus abruptly de-

\*For a more particular account of Mr. W. see the Appeal and Remonstrance.

prived



prived of an opportunity of displaying his superior abilities, obeyed his master very reluctantly. When they had got into the parlour Mr. Tooke said to him : “ John, I wonder that you who are so much above the lower forms should constantly associate with them, for you should now consider yourself as a man, and affect the company of the bigger boys, who are your equals.” Our hero, who could hardly stifle his resentment whilst his master spoke, boldly replied:—“*Better to rule in Hell, than serve in Heaven.*”

Mr. Tooke dismissed his pupil with this remarkable observation to an assistant master.—That boy though designed for the church will never get a living in it : for his ambitious soul will never acknowledge a superior, or be confined to a parish.

That he was superior to the prejudices he inculcated to his followers, and with what contempt he sometimes treated the lay-preachers, the following will shew.---Being at supper one Sunday night, (a short time before his death) with several of the preachers, one of them observed that whenever Mr. Wesley travelled, he was always invited to the houses of the neighbouring nobility and gentry ; but when the preachers travelled, no notice was taken of them, which he could not account for. Mr. Wesley replied: “It was the way of the world to court the great, but I say, love me love my dog !” enjoying his triumph with a hearty laugh at their expence.

Nor

Nor were circumstances less favorable to Mr. Wesley's success than his genius was adapted to the enterprise: as the people to whom he addressed himself, the times in which he set out &c. As to the doctrines, he taught, they were perhaps less exceptionable than any of the various and opposite systems taught in the innumerable schools of Christianity: as to the rigid discipline he enjoined, it was evidently necessary; but I will not enlarge on a subject already treated by so masterly a hand as the late Bishop of Gloucester. A man who is not a slave to ignorance, enthusiasm, prejudice, and error, will agree with me in this obvious remark, with respect to all the various systems which have all revelation for their foundation: viz: they are all *right*—and all are *wrong*—this seeming paradox is not one in reality: for they are all right, so far as they have all virtue for their object, and all wrong, so far, as they are all exclusive in their doctrines: all insisting, if strictly examined, on the necessity of orthodoxy to salvation; now if there is any such thing as orthodoxy, there can be but one sort, consequently all others are excluded: how uncharitable the conclusion!

I would be understood as speaking merely on *opinions*, and by no means as reflecting on our holy religion, or indeed of any of the various religions of pagans or heathens of every description; for I think nothing more unpardonable than ridiculing the theology of *Confucius, Zoroaster, Pythagoras, Plato*, or



ven *Mahomet*, all abounding with the most sublime precepts of morality and social duties; and it could be wished that prejudice could be so far overcome, that the coincidence of the wise precepts of religion could be shewn: that we might unite in worshipping the divine inspiration from which they arise: if the almighty for reasons which no man can presume to fathom, did not communicate so clearly a knowledge of himself to them as our revelation teaches; why deny him the glory for what he did bestow, when we acknowledge him the author of every good gift.

But to return to the subject of dispute. I will now lay before the public an impartial and authentic statement of facts: extracts from the circular letters addressed to the preachers, and also from those that passed between Dr. Whitehead and his opponents, with occasional notes, and conclude with a few general remarks.

It may not be improper to inform the public and the *society* in particular, that previous to this publication I wrote to Dr. Coke on the subject, nearly to the purpose of what I have here said, and the Dr. favored me in reply with the following polite, *elegant*, and laconic note.

“ SIR,

“ I return you many thanks for your kind letter. There are many things touched upon in your letter in which you and I do not agree in sentiment



" timent. And there are some observations of a  
" *weighty* nature. But I thank you, Sir, for your  
" good intention in the whole.

" As to Dr. Whitehead, he has no more power to  
" divide our general conference or SY NOD (with-  
" out which our great connection cannot be shaken)  
" *than the man in the moon.*

" I am,

" Sir,

" Your obliged, humble servant,

" THOMAS COKE."

*City road* }  
*Nov. 21. 1791.* }

Had Dr. Coke condescended to have noticed my advice and animadversion in a proper manner, I should not thus publicly have exposed their conduct to the censure of the world.

The following letter containing a summary, but partial statement of facts, was sent to all the preachers in the connection, all the persons who took in subscriptions, or could any ways promote the sale of Dr. Whitehead's book, which they were engaged to do, the spirit in which it is written betrays the principles of its authors.

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Dear

DEAR BROTHER,

ON the death of our venerable father Mr. JOHN WESLEY, the three Executors of his will, with the approbation of the Preachers in London, determined that a history of that great and apostolic man should be drawn up for the benefit of mankind ; and as Mr. WESLEY had appointed Dr. Coke, Dr. Whitehead, and Mr. Moore as the managers or trustees of all his manuscripts and private papers, the executors published the following caution to Mr. WESLEY's numerous friends and the public.

*“ The Executors of the late Rev. John Wesley think  
“ it necessary to caution his numerous friends and the  
“ public against receiving any spurious or hasty account  
“ of his life ; as three gentlemen, to whom he has be-  
“ queathed his manuscripts and other valuable papers,  
“ will publish an authentic narrative as soon as it can  
“ be prepared for the press.”*

*“ N. B. The true account will be signed by Mr.  
“ Wesley's Executors. City-Road, London, March,  
“ 10, 1791.”*<sup>1</sup>

Some

<sup>1</sup>The reader will observe in this place that the Executors have already announced to the world Dr. Whitehead's as the only authentic work, indeed the Doctor has all the MSS. in his possession.

Some time after this, the Executors, in consequence of the absence from London of Dr. Coke, and Mr. Moore, and the constant residence of Dr. Whitehead, appointed Dr. Whitehead alone to be the writer of the life. It appeared to them that some compensation should be made the Doctor for his trouble, loss of time, &c. and the Doctor having intimated that one hundred pounds would satisfy him, they determined that a hundred guineas should be presented to him in due time. But after this the Doctor changing his sentiments, intimated to the preachers his intention of appropriating to his own use the copy-right of the book.

<sup>2</sup>The committee appointed by the conference to regulate the books, printing, &c. willing to preserve peace almost at any rate that did not far exceed the bounds of reason, offered the Doctor two hundred guineas, and were willing to make themselves responsible for the payment of the money. This the Doctor refused. The committee and all the travelling preachers in London conversed afterwards with two of the Executors on the subject, at which time the Executors observed that they had formerly made an offer to Dr. Whitehead of half the nett profits of the book for two years, and that they believed he would now accept of it. On this the committee, with

<sup>2</sup>“Willing to preserve peace at any rate ;” apply the adage, *when rogues, &c.*



with great reluctance, but with an earnest desire of preserving peace, made the above mentioned offer of half the nett profits for two years, on condition that the life should be first read by them in manuscript and approved.<sup>3</sup> The Doctor answered that he would not submit his writings to any persons whatever on such conditions. We were also informed by two of the Executors, that they had offered the Doctor two hundred and fifty pounds, and we have reason to believe that the highest sum that has been offered to him by the Executors, has not yet been publickly known.<sup>4</sup>

Seeing it impossible to treat with Dr. Whitehead on such terms, we maturely weighed the whole subject, and were persuaded that a life of Mr. Wesley ought to be written from liberal motives—such motives

<sup>3</sup>The Doctor was much in the right : What man conscious of his superior abilities would submit his writings to the inspection of such as are the slaves of prejudice, enthusiasm, fanaticism, and ignorance. —I except always the *knaves* from this censure, whose judgments are biased by interest, which they promote by imposing on the weak and credulous.

<sup>4</sup>N. B. The greatest sum mentioned is three hundred pounds.

tives, and such alone, as we well know our honoured father would have approved, if his advice could have been taken. And as Dr. Coke and Mr. Moore were mentioned for that purpose jointly with Dr. Whitehead in the Executors advertisement to the public, we have nominated the two former for the work, believing them competent to it, and leaving them to look for their reward at the resurrection of the just.<sup>5</sup>

They have undertaken the work on this generous plan, and hope to compleat a large octavo volume by next Lady-day. The profits will be entirely employed at the sole direction of the conference and of the preachers in connection with it, as the profits of all the other books will be, for the propogation of the Gospel in these three kingdoms and in France. We therefore recommend the present undertaking to your particular notice. The price of the book will be five shillings in boards. *Procure for it all the subscriptions in your power, and return the subscriptions you have taken for the life of Mr. Wesley intended to be written by Dr. Whitehead, back to the subscribers.* We blefs God, we ourselves as well as (we are deeply conscious) the preachers in general, act from disinterested motives, and we will never recommend to  
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<sup>5</sup> Believe it if you can.



the patronage of the conference any work that is not conducted on motives equally liberal.<sup>6</sup>

*London, October 31, 1791.*

PEARCE DICKINSON,  
RICHARD RODDA,  
ALEXANDER MATHER,  
JAMES ROGERS,  
JOSEPH BRADFORD,  
ADAM CLARKE,  
JOSEPH TAYLOR,  
JOHN VALTON,  
GEORGE WHITFIELD.

I think from men influenced by such motives, actuated by so diabolical a spirit, and capable of such injustice, the Doctor may entertain the most serious apprehensions. Men totally destitute of every principle of honour, and take the advantage where they can with safety. 'tis cowardice alone that protects them from the gallows. How contrary this to the sublime precepts of our Saviour, "*Do unto all men even as you would they should do unto you.*"

I shall

<sup>6</sup>Who can help admiring the liberal spirit with which this is written, particularly: *Procure for it all the subscriptions in your power, and return the subscriptions you have taken for the life of Mr. Wesley by Dr. Whitehead, back to the subscribers.*

I shall now proceed with the letters which passed between the parties.

*The following is from Dr. Whitehead to Mr. Rogers,*

SIR,

I find it is been reported that I refuse to let the life of Mr. *Wesley* come into the Book-Room. I know not whence such a report could arise but among th Preachers : and I am sorry for it because it is not true: on the contrary, I am very desirous that it should come into the Book-Room, both because the sale will be more extensive, and peace thereby be preserved in the society. On these accounts I am ready to yield advantages to the Book-Room to my own injury, and which the Preachers have no right to claim; but I am not willing that the fruit of my labours should be wrested out of my hands by violence.

I am willing,

1. To allow the preachers one half of the profits arising from the number of copies they may sell—or to fix their profits at 25 per cent.

2. To reserve the ratio of the profits to be allowed the preachers for what they sell, to the decision of judicious men, no way interested in the matter.

3. To allow the preachers the usual profits of the trade, and after a limited time to make a present to the preacher's fund which shall be left wholly to me.

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I have



I have no other propositions to make.—And I think if these are rejected, the Public will not attribute the consequences that may follow to me, but to the preachers.

The Executors and I never had any meeting to fix on a plan of publishing the work. I proposed to Mr. *Horton* and Mr. *Marriott* separately, to allow the Book-Room one half of the profits arising from the sale for a limited time, and then the whole sink into the Book-Room, which they as individuals very thankfully agreed to——*But I do not stand in the same relation to the Conference as I did to the Executors: nor do I think the conduct of the Conference has deserved of me the same advantages which I thought the Executors had some right to expect.*

Though I have said thus much, I know not that there are any persons who have authority to enter into any agreement on this business till the next Conference. If then I print the work at all before Conference, I must of necessity print it on my own account, or give it out of my hands without any security, *which would be an act of injustice to myself and family.*

I beg a final answer as soon as may be, because if you refuse to admit it into the Book-Room, I must  
alter

alter my plan of procuring subscriptions, and publicly assign the reason for so doing.

I am your friend,

J. W.

Sept. 7. 1791.

*(This has been sent to G. Whitfield.)*

*To which the following answer was returned.*

DEAR SIR.

We have this morning been considering the contents of your letter to Messrs. Rogers and Whitfield. We are sorry that your letter should contain such reflections as it does on the preachers and Conference, for they are not just.

If you suppose that the Conference has appointed no persons to direct in respect to what may or may not be printed for the benefit of the connection during the interval of the Conference, you are mistaken. A committee has been appointed, and a regular entry of the appointment was made in the journals of the Conference, which was read to and approved by the Conference, and signed by their President and Secretary.

We are assured by Mr. Rogers that you did previous to the Conference, signify to him, that a hundred pounds would satisfy you for your trouble in writing



ting the history of our venerable father Mr. Wesley: and on Mr. Rogers's informing you that the executors had determined to present you an hundred guineas, you expressed your perfect satisfaction and acquiescence.

But as we are willing to preserve and to promote peace, we do as the committee appointed by the conference for the regulation and management of the books, and for the determination of what may, or what may not be printed, and as above mentioned, offer to you two hundred guineas for your trouble in writing the history of Mr. Wesley, and do make ourselves responsible for the payment of that sum in due time.

We do not approve of any of your proposals: but if you do not choose to assent to our above-mentioned proposal, we will if you desire it, for the sake of peace appoint three of our committee to meet any three gentlemen appointed by you. in order that they may consider whether any other mode of accommodation agreeable to both parties can be struck out.

We

We entreat the favor of an answer as soon as possible, and are,

Dear Sir,

your affectionate brethren,

THOMAS COKE,  
JAMES CREIGHTON,  
PEARCE DICKENSON,  
JAMES ROGERS,  
RICHARD RODDA,  
JOSEPH BRADFORD,  
GEORGE WHITFIELD.

*New Chapel Sept. 9, 1791.*

To Dr. Whitehead.

*On the 10th. the Doctor wrote again to the Committee as follows.*

GENTLEMEN,

That the report I mentioned is not true, my letter gave you full evidence.

What I said to Mr. Rogers was an accidental conversation, not an agreement. The Executors were the only persons with whom I could make any agreement. I proposed the plan I have mentioned, to which two of them agreed, and I never spoke to any of them afterwards on the business. But I now see that a most artful game was played upon one of the Executors and myself to disconcert it. But I say no more, it is too bad to mention.

*Had*



*Had the Executors continued in their office without molestation, the plan I proposed would have been followed with mutual harmony. But when the Conference had rejected Mr. Wesley's Will, and the very principle on which every part of it was founded: and had driven the Executors from their office, as far as their influence could reach; my situation in this work was quite altered. And the conduct of Conference, both in relation to the Funeral discourse and this work itself, has laid me under no obligation, except to pass them over in silence, or to consider them merely as strangers.*

I can by no means agree to your proposal, which I believe will do little more, if any, than defray the expence I must be at, and supply the losses I shall suffer by the work. But as I am most sincerely desirous of peace, and the prosperity of the work in general, so I am willing to sacrifice my own interest to promote it, as far as prudent and unprejudiced men shall judge it right for me so to do.—I will therefore appoint three gentlemen to meet three of your committee, and commit the whole affair to their decision. Whatever these three shall consent to, and sign, I pledge myself to abide by, provided the committee will give sufficient security that the Conference shall abide by it also. The appointment must be, for convenience, in the evening.

I am your friend,

Sept. 10, 1791:

J. WHITEHEAD.

*Another*

*Another from Dr WHITEHEAD to Mr. MOORE.*

DEAR SIR,

I again take the liberty to trouble you on the business of Mr. Wesley's papers, to prevent you from making a useless journey to town. You know the order is, that when the papers are examined, such of them as are deemed not proper for Publication, shall be immediately burned. But many of those are not only useful, but necessary for me in my present work. You know also that you and Dr. Coke have put all the papers into my hands for the express purpose of making use of them in writing Mr. Wesley's life: On these considerations I am determined not to part with the papers, nor suffer them to be examined, until I have made use of them as far as I shall want: unless you and Dr. Coke will enter into a positive engagement, to leave such papers in my hands as I shall desire, or think I may want.

I am, &c.

J. W.

*London, Oct. 15th. 1791.*

*To the above, Mr. Moore returned the underwritten answer.*

DEAR SIR,

I Yesterday received your letter. I did not know till within these few days, that there was any dispute



pute relative to Mr. Wesley's papers &c. it is not any knowledge of this difference (which I have but very imperfectly) which inclines me to go to London, at the invitation of my brethren. I now go, because I cannot go at any other time this year. In a short time I expect our new Chapel will be open, and then I cannot be spared. My place in the Stage was taken, and paid for three days ago. I shall therefore certainly go, if the Lord permit.

Believe me, I am very sorry to have the smallest prospect of a moment's contention with Dr. Whitehead. But when, as you say, I consented that the papers should be put in your hands, I did it without the most distant thought of precluding myself from examining them, in case the Conference should think it necessary for me so to do: and I think I said as much in my letter to you: (but indeed you and all men must have understood it so, unless I was supposed to be a fool.) The Conference determined I should examine them, and that I should not substitute any person in my place.

I wish to avoid every dispute that interest, whether right or wrong, may in any wise occasion on either side. But that any thing in those manuscripts should be published without our examination and consent, appears to me to be entirely contrary to justice, and subversive of the design of the Testator.

I go

I go to London from a sense of duty to Mr. Wesley, my brethren, and, with respect to time, to my circuit: and I certainly never will go again upon the same errand. I thank God I have better work.

O that the God of peace would look upon us, and cause us not to fall out by the way! this would be a real grief to me, as I earnestly wish to live and die,

your affectionate friend, &c.

H. MOORE.

The remarks which might be made on this correspondence are so obvious, that it is hardly necessary to add any thing to what is already observed in the *notes*.

The impartial and uninterested will easily discover to which side justice inclines, and will no doubt, admit the claim of superior merit (as to literary talents) to Dr. Whitehead: the Dr. writes with that dignity and confidence, which conscious superiority, truth, and justice, alone can inspire: as to his reflections on the *preachers and conference*, I cannot but think him justifiable in any language he may apply, or measures he may adopt, in opposition to the authors of that illiberal circular letter: and note: even if the censure was not in itself just

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which



(which, by the bye, it is) the provocation therein given would be a sufficient excuse.

To conclude : Permit me, Gentlemen, to advise to an accomodation, if it is by any means possible ; for by making Dr. Whitehead your enemy, the most serious consequences will infallibly ensue. From the Doctor's abilities you have every thing to apprehend, with respect to the stability of your connection. Nor will the whole CONFERENCE or SYNOD combined, with all the aids that may be derived from hypocrisy, false representation, and even official authority, be able to oppose the irresistible force of truth enforced by superior abilities, and supported by the interest which the wealthier and wiser part of the society, take in promoting his performance.

I am Gentlemen,

your most obedient servant

And an admirer of your *abilities* and *virtues*,

VERAX.

For the satisfaction of those who may not have seen the sanction of the Executors for the Doctor's life, I have here subjoined a copy.

“ Dr. Whitehead having been acquainted with the public and private character of the late Rev. Mr. Wesley

Wesley more than twenty five years; and being appointed by his Will, with two other persons, to examine and revise his manuscripts, we have solicited him to write the life of Mr. Wesley. And from the specimen of condour and impartiality which he has given in his Funeral discourse, we doubt not but it will be executed to the satisfaction of candid and liberal minded Christians of all denominations."

GEORGE WOLFF,  
JOHN HORTON,  
WILLIAM MARRIOTT.

} Executors of the  
Rev. Mr. Wesley

*June 21, 1791.*

APPEAL AND REMONSTRANCE  
TO THE PEOPLE CALLED  
METHODISTS.

As the following pages are addressed more particularly to you, I beg they may be read with that candour, which bespeaks a liberal and unprejudiced mind, and which truth demands.

I shall endeavor to observe order, perspicuity, and a scrupulous attention to facts, the truth of which can be well authenticated: and on which I shall make such reflections and remarks as the subjects naturally furnish: devoid of all prejudice, and unbiassed



by interest. I shall then conclude by submitting the whole as an apology, for what the ignorant and illiberal may term my *apostacy*.

I shall begin by taking a view of what is impiously called the *work of God*, as it is now, and has been for these fifty years past carried on by the means of itinerant *Methodist preachers*. Examine in what manner this work is wrought, by whom, and its influence and effects on the minds, lives, and manners of those whom we are informed are the only people to whom God has been pleased to reveal himself by an immediate spiritual union and communion, whereby they are assured of their acceptance with God. We shall on examination find, that faith *alone* is the groundwork of this evidence. If we more minutely investigate the nature, effects, and influence of this faith, we shall find it possesses some very peculiarly advantageous properties: as precluding the necessity of the practice of almost every virtue. This kind of faith abounds in a very eminent degree amongst the methodists, and it is rather to be feared it has sent more of its votaries to *Bedlam* than to *Heaven*.\*

But

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\*A certain fanatical Grub-Street orator, whose name well accords with the power of his eloquence, has by his damnable doctrine of this kind of faith and the decrees; sent a poor milk woman to Bedlam, her five small children whom she maintained decently, were obliged

But this faith, is to wise men a stumbling block : an unintelligible jargon of mystical nonsense, which human reason cannot comprehend, and common sense, and common honesty reject, when they find it is so seldom, if ever, connected with a virtuous life and amiable disposition. Not but what true and rational faith is a source of great happiness to those who possess it; yet were good works sometimes insisted on, it would not prejudice the *work of God*. I do not here insinuate any thing contrary to revelation: far from it; I consider Religion as a divine principle, implanted in the heart of man as an essential part of the economy of nature ( if the expression may be allowed ) for the wisest purposes by the Creator, consistent with his infinite goodness and wisdom. It should therefore be cherished by every individual, and promoted by every government as necessary to  
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obliged to be sent to the parish. Is not a pity he himself was not confined. not in *Bedlam*, but in *Newgate*? Would it not be an advantage to religion and the nation, if all such sturdy beggars and impious pretenders (who presumptuously and arrogantly assume an authority which belongs only to the most high God! Publicly denouncing his vengeance and curses on all men, except indeed a few deluded wretches whom they fleece for their support,) were sent to *Botany Bay* or *Sierra Leona*.

its happy existence : and every attempt to undermine its foundation by disputing its divine origin, should be considered by every man as an attempt to rob him of the greatest comfort of life. There is an essential difference between this exclusive *saving faith*, and that inspired by a rational religion—the former damning every one that cannot acquire it, and the latter comprising all that is requisite to salvation in this short, but sublime and comprehensive command “ *Do justice, love mercy, and walk humbly with thy God.*” This is intelligible to the meanest capacity, and perfectly consistent with human reason and conception ; but it is, in effect, constantly and zealously opposed by the Methodist preachers both by their precept and example.

Beside those who most abound in this faith, are generally so little the better (not to say so much the worse) for it, that the whole tenor of their lives are commonly contrary to the plain moral precepts of Christianity.

The truth of what I here advance, will appear in taking a cursory view of the Conference, and its revenue, how it is levied, and how applied.

By examining the real principles, character, and motives of the founder of Methodism, and also the character of the preachers in the connection.

It has been computed that the contributions raised  
among



among the members of the different Societies in Great Britain and Ireland for these last ten years, has amounted to no less than **FOUR HUNDRED THOUSAND POUNDS** per. annum. It has been further proved that about one eighth part of this sum is appropriated to the purposes for which it was raised, and the remainder is disposed of at the discretion of the Conference, the Preachers, and the Stewards. This calculation does not include the enormous sums known to be raised privately by the influence of the preachers in their respective circuits, under the various pretensions of distress &c.

However, I do not pretend to vouch for the accuracy of this calculation, yet I think it by no means exaggerated. What has come within my own knowledge I can assert with confidence, and I challenge any one to refute it.

Of *Kingswood School*, I can speak with certainty: for this foundation, many thousands have been raised which never were, and I believe never was intended to be applied to that charity. During eight years that I was at Kingswood, it not only supported itself, but produced a considerable annual surplus: This may easily be believed when it is known, that out of fifty boys, only *eleven* were on the foundation: and the rest paid sixteen pounds per annum, and some parlour boarders twenty pounds. There were  
only

only two masters, whose salaries together amounted to no more than fifty pounds per annum—and a French master who attended only twice a week, and that only for the last year I was there: before that time French was not taught, though in the printed rules. † As to *servants*, scarce any were necessary the *boys* themselves were maids of all work, gardeners &c. add to this the cheapness of provisions at that place: indeed meat was almost the only article of provision that was necessary to be bought, and that was given but sparingly four times a week. No rent to pay about ten acres of garden ground &c. furnishing almost sufficient provision for the consumption of the whole house. Any one that will be at the pains to calculate the expenses and income, will find the *society* have been grossly and villainously imposed upon, by false pretences and representations. That there might be losses I grant which might injure the school; but it will be granting more than the interested dare to make known—a master was appointed to the school with a salary of thirty pounds per annum: when he came he was very poor, but in less than two years, he began to purchase land in the neighbourhood: a deficiency being found in the accounts

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† The printed account of *Kingwood school*, and the rules relating to it. The account was false in almost every respect, and the rules observed in scarce any.

counts, he was judged an improper person to enjoy any place of trust, and was accordingly dismissed, and appointed to a circuit as a *travelling preacher*—but any will do for that, who has but *impudence* and *hypocrisy*—no matter whether he possesses a grain of *honesty*. Now if this was the case with respect to Kingswood, may we not conclude that the same iniquitous principle pervaded the administration of the finances in all the different departments.

O how long ye *sheep*, will ye be the prey of *wolves* who fleece and devour you at pleasure! and ye *fools* be the dupes of *knavery* and *hypocrisy*?

Open your eyes, and behold the *villain* and *hypocrite* unmasked, in instances of the most flagitious crimes, and deeds of the blackest dye! perpetrated by wretches, whom you tamely suffer to devour your substance, and whom you cheerfully contribute to support in idleness and luxury, which brings into contempt the gospel, and whose example has done more harm to religion, than that of the most abandoned and profligate open sinner.

I have selected the few following, from many that might be mentioned to exhibit the *Methodist Preacher*, his life and doctrines, in a truer light than it has hitherto been exposed: admitting at the same time that there may be, and I hope there are, some honest and sincere men amongst them: let every one

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of



of this character except himself from a censure, that is but too generally just: and only

QUI CAPIT: ILLE FACIT.

To begin then with the late Rev. J. Wesley: as the founder and head, he must be considered as the *primum mobile*, or first mover of this mighty machine of *Hypocrisy Fraud and Villainy*! Yet were his motives originally laudable in their intention, virtuous in their object, but unhappy in their consequences. This I will endeavour to make appear, by an impartial review of his life, character, and conduct.

To delineate with accuracy and judgment, the characteristic traits of this very extraordinary man, is an attempt, worthy the pencil of a more able master. But as it has not hitherto been, nor is it likely to be done by one of superior abilities, and equally uninfluenced by interest. I have undertaken the task a task to which I feel myself incompetent: yet as I have presumed to take it upon me: to the utmost of my abilities I will do it that justice, which is due to his memory, and which the public have a right to expect. And I flatter myself that I am in some measure qualified: being totally divested of prejudice and having no interest either in representing him as a *saint* or a *devil*, for as both he has been exhibited to public view, as prejudice or interest swayed the

the parties : whereas it is certain, neither the one or the other, could be applied to him with justice.

From what I have observed during near twenty eight years that I have known him, I have uniformly found him : ambitious, imperious, and positive even to obstinacy. His learning and knowledge various and general, but superficial ; his judgment too hasty and decisive to be always just—his penetration acute ; yet was he constantly the dupe to his credulity and his unaccountable and universal good opinion of mankind. Humane, generous, and just. In his private opinions liberal to a degree inconsistent with strict Christianity ; in his public declarations rigid almost to intolerance. \* In his temper impetuous, and impatient of contradiction ; but in his heart, a stranger to malice or resentment ; incapable of particular attachment to any individual ; he knew no ties of blood or claims of kindred ; never violently or durably affected by grief, sorrow, or any of the passions to which humanity is subject ; susceptible of the grossest flattery, and the most ful-

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\* From this observation of the inconsistency of his private opinions and public declarations, I have often been inclined to doubt his sincerity : even in the profession of the Christian faith.

some panegyric was constantly accepted and rewarded. In his conversation sprightly, entertaining and instructive, but sometimes rather too sarcastic. In his views and expectations, sanguine and unbounded, but though often disappointed, never dejected; of his benevolence and charity much has been said; but it is to be observed benevolence is but a passive virtue, and his charity was no more than bribery; he knew no other use of money but to give it away, and he found out, that an hundred pounds would go farther in half crowns than in pounds; so that his charity was little more than parade, as he hardly ever essentially relieved an object of distress: in fact his charity was no more than putting his money to interest, as the example excited his followers to the practice of the same virtue, and doubled their subscriptions and contributions. In his constitution warm, and consequently amorous; in his manner of living luxurious and strictly epicurean and fond of dishes highly relished, and fond of drinking the richest wines, in which he indulged often, but never to excess. In his person he was short of stature, but commanding and majestic in his aspect, and perhaps, he was indebted more to his commanding, positive, and authoritative manner, than to any intrinsically superior abilities.

Having



Having thus given the outlines of his character, I shall only observe, that he appears to have been more a Philosopher than a Christian : and shall then proceed to some anecdotes and circumstances which will corroborate my assertions, and justify my conclusion.

As the *work of God*, as it is called, was the sphere of action in which he was more particularly and conspicuously engaged : and as I have ventured to question the sincerity of his professions, it is proper that I should state my reasons for so doing. First then of conversion : in the *Methodistical* sense of the word, for in the true sense, I apprehend to be neither more or less, than forsaking vice and practising virtue ; but however, the Methodistical sense imports quite a different thing, and it is in that sense we shall view it. I have made it an invariable observation, that Mr. Wesley, although he was often in the company of sensible men, who were capable of forming an opinion, and presumed to judge for themselves by the light of nature, the evidence of the senses, and the aid of reason and philosophy. But of such, he never attempted the conversion. In his own family and amongst his relations, he never attempted, or if he did attempt, he never succeeded : except indeed now and then with a female, in  
whom

whom he found a heart susceptible of any impression he pleased to give. It is remarkable, that even the children of Mr. C. W. were never converted—because they, and most of his relations, possessed sense enough to discover hypocrisy, and honesty enough to reject the advantage they might have derived from assuming it. But what is still more extraordinary, is, that out of so many hundred, who have been educated at *Kingswood*, in the most rigid discipline of Methodism, hardly any have embraced their tenets, or become members of the society. The reason is pretty obvious, they were taught too much to imbibe the ridiculous prejudices the founder wished to be instilled into their minds : Philosophy and Methodism, are utterly incompatible. When the human mind is informed by the study of philosophy, it expands itself to the contemplation of things, particularly theology and ethics on a more enlarged scale, and is not to be confined by the narrow bounds of opinion : nor is it so open to the delusion of fanatical visionaries.

It is true indeed, the *work*, was sometimes attended with power among the children at *Kingswood*. *Conversions* were frequent ; but never durable. I myself was converted some ten or a dozen times, but unluckily, my *class leader* was detected in

in having stolen a pair of silver buckles. This was a dreadful stroke to the *work*: and a glorious triumph to the *wicked one*. The whole fabric of *faith, grace*, and all its concomitant vices, as *hypocrisy &c. &c.* experienced a total overthrow! The serious boys, as they were called by way of eminence, fell into the utmost contempt, and ever after, the *leader of a class* was stiled *Captain of the Gang*: a *convert* and a *thief*, were synonymous terms.

A general conversion among the boys, was once effected, by the late excellent Mr. *Fletcher*: one poor boy only excepted, who unfortunately resisted the influence of the holy spirit; for which he was severely flogged, which did not fail of the desired effect, and impressed proper notions of religion on his mind. Unhappily these operations of the spirit, though violent, were but of short duration.

As the conversion of men and women, is a more serious concern than that of children, I will describe one, to which I was an eye witness, among the poor Colliers at *Kingwood*. One of those presumptuous and impious fanatical wretches, who assume the character of ministers of God, and take upon them in his most holy name, to denounce his curses and vengeance against those who are far less



less guilty than themselves : a fellow of this description, of the name of *Sanderson* (if I remember right) preaching to a congregation of ignorant, but harmless people. This fellow, took upon himself in the name of God, to condemn them all to eternal damnation, painting their deplorable state in the most dreadful colours : some of his hearers were soon evidently affected by this discourse, which he took care to improve, and taking the advantage of the kindling spark, addressed himself more particularly to them, whom he soon " made roar for the inquietude of their souls." The whole congregation were quickly affected in the like manner, one and all exclaimed "What shall I do to be saved? Oh! I'm damned! I'm damned! I'm damned to all eternity! What shall I do? Oh! Oh! Oh! Our performer observing to what a state he had reduced his audience, redoubled his threats of divine wrath and vengeance, and with a voice terrible as thunder, demanded, "Is there any backsliders in the presence of God?" A dead and solemn pause ensued—till he exclaimed "Here is an old grey headed sinner:" at the same time striking with his hand violently on the bald pate of an hoary old man who sat under the desk; the poor man gave a deep groan; whether from *conviction*, or from the pain of the blow, I know not, for it was far from being gentle, had he taken the same liberty with

with some it is to be feared they hardly would have resisted the temptations of the devil to have returned it. The farce was not yet concluded : when they were strongly *convulsed* with these *convictions*, he fell down upon his knees, and with the greatest fervency, accompanied with abundance of tears, he intreated the Lord in mighty prayer, to have compassion on the poor desponding finners whom he had brought to a proper sense of their danger : the prayer continued about ten minutes, accompanied by the sighs and groans of the converted and alarmed finners, in concert making a most divine harmony : when suddenly starting up, he pretended to have received a gracious answer to his prayer, and with a joyful and smiling countenance, pointing towards the window, exclaimed :—Behold the lamb ! Where ! Where ! Where ! was the cry of every contrite and returning sinner, (and they were all of that description,) There ! (continued the preacher, extending his arms towards the window where he pretended first to have espied the lamb.) In Heaven ! In *Colo* ! making intercession for your sins ! And I have his authority to proclaim unto you—“ your sins are forgiven,—depart in peace.”—O my dearest brethren how sweet is the sound of those extatic words. “ Behold the Lamb of God, who taketh away the “ sins of the world !” But could you but feel the peculiar energy, the divine force, the rapturous and cheering import of the *original*, your mouths would

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be filled with praise, and your hearts with divine joy, holy exultation, and unspeakable gratitude.—Only mark the sound of the words, even that will convey an inexpressible pleasure to your souls. “*Hecca Hanguus Dei ! Ki dollit pekkaltus Monday !*” The school-boys (who were seated in a pew detached from the congregation on account of their prophane and contemptuous behaviour during service) immediately burst into a loud laugh, on one of the congregations saying, “O the blessed man. We shall see him again “ ON MONDAY.”

Many, almost all their conversions are effected in the same manner.—But is it not shocking to a serious mind, to behold an illiterate wretch mounted on a rostrum in Moorfields, or some other theatre of their presumptuous declamations, bellowing blasphemy, and dealing out damnation to their fellow creatures : representing a God of love and infinite mercy, as a monster of cruelty, and a vindictive tyrant. Painting him in colours calculated to inspire horror, dread, and hatred ; rather than hope, confidence, and love.

There is a very striking difference between the inspiration these presumptuous fanatics boast, and that with which it pleased God to inspire the disciples and Apostles of old : for though many amongst them were taken from the lower classes of the people and were, perhaps, if possible, as ignorant and illiterate



terate, as the modern harbingers of the grace and will of God; yet, when instructed by Divine wisdom they were also taught common sense; and were elegant in their diction, and elegant in their writings.

Such as the foregoing is, the general character of the Methodist Preacher with very few exceptions. In this manner, and by such instruments does it please God to carry on the great work of Salvation, by inspiring or bestowing that faith which cometh by hearing: by hearing his word and will declared by the men and in the manner described.

We will now view the Methodist Preacher as a Member of Society, and by contrasting his morals with his religious professions, see how he discharges his duty to his fellow creatures. For this purpose, I have selected a few, that have come within my own knowledge, as examples, which make them appear to be, in the emphatical words of our Saviour, *Wolves in Sheep's clothing*. One among the many of this description, and who is well known and greatly admired in the connection. When quartered at *Chesham* in *Buckinghamshire*.---This fellow by the specious sanctity of his life and manners, the zeal and energy of his preaching, and above all by the uncommon fervency of his prayers, gained an extraordinary degree of influence with his hearers. Every one was anxious to entertain this *man of God*, in his house, whilst he sojourned among them,

hoping to participate a portion of his divine spirit. Being earnestly solicited by every considerable Member of the Society at that place, he at last complied with the request of Mr.\*\*\*\*\* a worthy honest man, but who was unfortunately a dupe to his credulity : little did he think when he took this apparent Saint into his house, he harboured a viper in his bosom which would sting him to the heart, and for ever destroy his peace. But he, poor unsuspecting man, proud of the honour his guest deigned to confer on him, entertained him not only in the most friendly but the most sumptuous manner : indeed beyond his ability, for not satisfied with enjoying the Saint to himself, he would have others partake of the blessing, and during his stay at *Cheffam*, which was near a twelvemonth, he kept open house, for the reception of those who were desirous of profiting by the prayers and conversation of this righteous man. -- This was not all: our Saint, like most other Saints, possessed a most humane and benevolent heart, and charitable disposition. He felt for the distresses of the poor, the sick, the destitute widow, and the fatherless children ; and was grieved that it was not in his power to administer temporal relief to their bodies, whilst he liberally bestowed spiritual consolation to their souls. The distresses of the miserable and the unbounded and diffusive benevolence of his heart was his constant theme : while he lamented  
his



his inability to gratify himself in the extensive practice of that godlike virtue. A virtue he thought it his duty to inculcate before all others; a virtue so strictly enjoined by our blessed Saviour, as covering a multitude of evils, and which is a sure and certain sign of the *true saving-faith*. He soon convinced his hearers of the necessity of charity to salvation, and extorted very considerable sums to be applied at *his* discretion. His generous and hospitable friend, with whom he lived, contributed very liberally to the relief of the imaginary objects for whom this merciful man was so much concerned, fully satisfied that what was given to the poor was lent to the Lord. In this security, he suffered him to take up goods and lent him money to a very considerable amount, for the use of the poor.—But mark, how the villain abused his confidence, and in what manner he returned his kindness.—Mr.\*\*\*\*\* had a daughter, a fine girl about seventeen years of age, of a gay, lively, and cheerful temper, giddy, but innocent. She like most of her age and disposition, preferred *playing* sometimes, to *praying* always, to the great grief of her parents and friends, for she thought it not a damning sin to play a game at cards, or go to an assembly occasionally. Her father intreated his guest to take her into his hands, and endeavour to convince her of the *error of her ways*, to point out the danger of her present state to pray with her and talk with her of the things that  
make



make for her peace, To effect this pious and most important end, he was frequently closetted with his fair penitent ; for he had reduced her to repentance, already by his preaching.—He was not long employed in this holy work. in which the family frequently heard him struggle with God in mighty prayer, than he succeeded so far as to—seduce her !—N. B. *It is to be observed, that he had previously effected her conversion.*---This is a fact : well known and incontrovertable. And strange to tell ! This consummate villain.---This artful hypocrite.---This abominably perfidious and ungrateful wretch, is still employed in carrying on the work of God ! In converting sinners, in saving souls !—In picking their pockets, and in debauching their wives and daughters !

“ With how secure a brow, and specious form  
“ He gilds the secret villain !”

I will mention another instance of similar conduct in a preacher at *Beverly* in *Yorkshire*, who was as complete a master of dissimulation as the *Chester* Saint, and turned his abilities to almost as good account. This man like the former, possessed much of the milk of human kindness, and exerted his interest to alleviate the miseries of poverty, and the anguish of pain. He had found out a man who was truly an object of compassion, reduced by disease

ease and poverty to the last stage of misery. The preacher who was a diligent searcher after the abodes of wretchedness and want, found him out, prayed with him, made a collection for him, and relieved his wants with a liberal hand—for out of FIFTEEN POUNDS he had collected for his use, he gave him FIFTEEN SHILLINGS! Keeping only FOURTEEN POUNDS FIVE SHILLINGS, for his trouble of collecting it: with which and about twenty pounds more, he was entrusted with for the furtherance of the gospel in America, he decamped the next day to the astonishment of the simple fools of hearts sincere, on whose credulity he so easily imposed.

Having already enlarged too much on the preceding articles, my limits are now too confined to admit my treating so fully on the subject, or admitting so many characters as I at first intended. But I shall, probably, make what I have here omitted, the subject of some future publication. With other things, I shall enter more minutely into the principles of Mr. Wesley, and attempt to vindicate his character from the consequences to which his conduct led him and thousands beside.

I shall also take a view of his influence in elections, and of the weight of the Methodists in the scale of politics, and of their power, as they have or may hereafter exert it in the support of,  
or

or to the possible perversion of the present system of politics and form of government. For the Methodists now Mr. Wesley is dead, will like the Dissenters be rather a *political party*, than a *religious sect*. The form of *their* government is already changed from an *absolute monarchy* to an *aristocracy* and it is rather to be apprehended, from the little power their *Synod* or Conference has over the people, it bids fair, very soon, like all other governments to assume the *democratic* form.

It is my intention also, to give Mr. Wesley's opinion on the following important subjects, from his own mouth and pen, viz.

Observations on the preachers marrying, and his reasons why they should not, his apology for his own error in that respect, and commendation of the wisdom of the Romish church in prohibiting it in the clergy.

His opinions concerning *inspiration*, the *new birth*, and the necessity of discipline, a peculiar dress, and the affectation of a cant *language* to distinguish and separate his followers from the people of the world.

Also, an account of, and thoughts on his last illness and death : observations on the pomp and expence of his funeral, and some strictures on his will.

Some



Some further particulars relating to *Kingswood school*, with an account of several of the masters.

A prophecy of Mr. C. Wesley's on his death bed, concerning things that would come to pass shortly after his death: and which appear now to be near the fulfilment.

Observations on the luxurious and extravagant lives of the preachers, contrasted with their doctrines and professions of mortification and self denial.

Thoughts on chastity, occasioned by some observations of Mr. Wesley's on that virtue, in a letter to the author. Also, several of his letters on various important and interesting subjects.

I cannot more properly conclude the present, than by presenting the reader with the two following letters, written by Mr. W. as I conceive they not only throw a strong light on his character and principles; but are also a very admissible apology for this publication, as they serve to corroborate the truth of my assertions, and justify my reflections and remarks. The following was written about three years ago, on a subject of great importance, and as such must be highly gratifying to every individual in the connexion.

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Dear

“DEAR SIR,

“For your obliging letter which I received this morning, I return you thanks.

“Our opinions for the most part perfectly coincide respecting the stability of the connexion, after my head is laid in the dust. This, however, is a subject, about which I am not so anxious as you seem to imagine; on the contrary, it is a matter of the utmost indifference to me: as I have long foreseen that a division must necessarily ensue, from causes so various, unavoidable and certain, that I have long since given over all thoughts and hopes of settling it on a permanent foundation. You do not seem to be aware of the most effective cause that will bring about a division. You apprehend the most serious consequences from a struggle between the preachers for power and pre-eminence, and there being none among them of sufficient authority or abilities to support the dignity, or command the respect and exact the implicit obedience which is so necessary to uphold our constitution on its present principles. This most undoubtedly, is one thing that will operate very powerfully against unity in the connexion, and is, perhaps, what I might possibly have prevented, had not a still greater difficulty arisen in my mind: I have often wished for some person of abilities to succeed me as the head of  
the

the church I have with such indefatigable pains, and astonishing success established; but convinced that none but very superior abilities would be equal to the undertaking: was I to adopt a successor of this description, I fear he might gain so much influence among the people, as to usurp a share, if not the whole of that absolute and uncontrollable power, which I have hitherto, and am determined I will maintain so long as I live: never will I bear a rival near my throne.—You no doubt, see the policy of continually changing the preachers from one circuit to another at short periods: for should any of them become popular with their different congregations, and insinuate themselves into the favour of their hearers, they might possibly obtain such influence, as to establish themselves independently of me, and the general connexion. Besides: the novelty of the continual change, excites curiosity, and is the more necessary, as few of our preachers have abilities to render themselves in any degree tolerable, any longer than they are new.

The principal cause which will inevitably effect a diminution and division in the connexion after my death, will be the failure of subscriptions and contributions towards the support of the cause, for money is as much the sinews of religious, as of military power. If it is with the greatest difficulty



that even I can keep them together, for want of this very necessary article: I think no one else can. Another cause, which with others will effect the division, is the disputes and contentions that will arise between the preachers and the parties that will espouse their several causes, by which means much truth will be brought to light, which will reflect so much to their disadvantage, that the eyes of the people will be opened to see their motives and principles, nor will they any longer contribute to their support, when they find all their pretensions to sanctity and love, are founded on motives of interest and ambition. The consequence of which will be, a few of the most popular will establish themselves in the respective places where they have gained sufficient influence over the minds of the people. The rest must revert to their original humble callings. But this no way concerns me: I have attained the object of my views by established a name that will not soon perish from the face of the earth; I have founded a sect which will boast my name, long after my discipline and doctrines are forgotten.

“My character and reputation for sanctity is now beyond the reach of calumny; nor will any thing that may hereafter come to light, or be said concerning me, to my prejudice, however true, gain credit.

“ My unfold'd name, th' austereness of my life,  
Will vouch against it,

And

And so the accusation overweigh,  
That it will stifle in its own report,  
And smell of calumny."

Another cause that will operate more powerfully and effectually than any of the preceding, is the rays of philosophy which begins now to pervade all ranks, rapidly dispelling the mists of ignorance, which has been long in a great degree the mother of devotion, of slavish prejudice, and the enthusiastic bigotry of religious opinions: the decline of the papal power, is owing to the same irresistible cause, nor can it be supposed that Methodism can stand its ground, when brought to the test of truth, reason, and philosophy.

I am &c.

I. W."

*City Road,  
Thursday morn.*

The following was written to a very amiable and accomplished lady, ten years ago. The lady was about three and twenty years of age. Mr. W. as appears by his own account was in his eighty first year which occasions some difficulty, for if we add ten years to eighty one, it makes him ninety one when he died, whereas the inscription on his coffin, and all the accounts make him but eighty eight. The fact is, Mr. W. as he advanced in years, was unwilling to acknowledge his age, and pretended ignorance of it, alleging that the fire at *Epworth*, destroyed the parish register



ter and there was no other account; but it seems improbable that his mother, who lived till he was forty years old, or more, should be ignorant of it. I rather incline to think, from sufficient grounds, that he was certainly in his ninety second year when he died: and shall perhaps hereafter bring forward circumstances that occurred in the early part of life, which will confirm this opinion.

“MADAM,

“It is with the utmost diffidence I presume to address superior excellence: emboldened by a violent, yet virtuous passion, kindled by the irresistible rays, and encouraged by the sweetly attractive force, of transcendent beauty, the elegant simplicity of your manners, the fascinating melody of your voice, and above all, the inexpressible fire of an eye, that the extravagance of the *Muses* have given to the Goddess of love: but which *Nature* has bestowed on you alone.

“They sparkle still the right *Promethean* fire!”

“Believe me my dear Madam, this is not the language of romance; but the genuine exuberant effusions of an enraptured soul. The impression of your charms was no less instantaneous than irresistible: when first I saw you, so forcibly was I struck with admiration and love of your divine perfections, that my soul was filled with sensations so wild and  
extravagant



extravagant, yet delightful and pure!—But I will not indulge in declaring what are my real sentiments, lest I should incur a suspicion of flattery. Your mind, superior to fulsome panegyric, unsusceptible of the incense of affected adulation, would, with just indignation, spurn at the impertinent compliments, which are commonly offered with a view to impose upon the vanity and credulity of the weaker part of your sex: I will not attempt it; but confine myself to the dictates of sincerity and truth, nor shall a compliment escape my pen, that is not the sentiment of a devoted heart.

“As beauty has no positive criterion, and fancy alone directs the judgment and influences the choice, we find different people, see it in various lights, forms, and colours, I may therefore, without a suspicion of flattery declare, that in my eye, you are the most agreeable object, and most perfect work of created nature: nor does your mind seem to partake less of the divinity than your person.

“I view thee over with a lover’s eye,  
No fault hast thou, or I no fault can spy.”

“The reason I did not before declare myself, was the profound and respectful distance I thought it became me to observe, from a conscious sense of my  
own

own comparative unworthiness, to approach, much less to hope for favour, from the quintessence of all female perfection.—Forgive me, my dear Eliza, and compassionate a heart, too deeply impressed with your divine image, ever to be erased by time, nor can any power, but the cold hand of death, ever obliterate from my mind, the fond imagination and sweet remembrance of Eliza's charms! Nor can even death itself divide the union that subsists between kindred souls.

“Yesterday, my dear Eliza, the charms of your conversation, detained me too late, to meet the penitents, as I had promised to do; but

“With thee conversing I forget,  
All times, all seasons, and their changes.”

“I hope however, the disappointment of my company, did not deprive them of a blessing.

“This being my birth day, reflexions on the revolution of years and the shortness of life, naturally intrude on my mind. I am now *eighty-one* years of age, and I thank God, I enjoy the same vigour of constitution I possessed at *twenty-one*! None of the infirmities that usually accompany years, either corporal or mental: and I think it not impossible that I may fulfil my hundred years, the residue of which shall be devoted to love and Eliza.

I. W.”

*Should any one entertain a doubt concerning the foregoing letters being written by Mr. Wesley, the author can produce the originals, for the satisfaction of such, if they will take the trouble to call on the Publisher who has his address, and will refer them to him.*



## ERRATA.

• Page 2 line 13 *for pontifical read pontifical.*  
10 4 *for religion read all religions.*  
19 7 *for whith read which.*  
21 24 *for poke read spoke.*  
22 15 *for since,ely read sincerely.*  
25 25 26 *leave out and note.*  
27 5 *for condour read candour.*  
28 16 *for nvestigate read investigate.*  
28 1 *of note, for sreet read street.*  
31 23 *for surplice read surplus.*  
32 23 *for yeaes read years.*  
33 21 *for abaubonad read abandoned.*  
35 10 *for univerfa read universal.*  
40 24 *for ho- read honest.*

*Speedily will be Published,*

(PRICE TWO SHILLINGS AND SIXPENCE SEWED)

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An accurate account of the temporal, and financial concerns of all the considerable Societies in the kingdom, with the number of members in each Society, with comparative estimates &c.

It will likewise comprehend the several heads which are but slightly mentioned in the foregoing *Appeal &c.*

As this work is undertaken at the instance of several respectable members of the Society, for whose accommodation it is chiefly intended; no more will be printed than are already subscribed for, and those who may wish to have it are desired to send their names to the Publisher within six weeks from the present date.

*Jan. 20 th. 1792.*

N. B. No money required till the book is delivered.



THE STATE

of New York  
County of New York  
In SENATE  
January 10, 1901  
The following report  
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Commissioners of the  
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Public Safety  
and Correction  
for the year  
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is hereby  
presented.

REPORT OF THE  
COMMISSIONERS OF THE  
DEPARTMENT OF  
PUBLIC SAFETY  
AND CORRECTION

FOR THE YEAR  
ENDING DECEMBER  
31, 1900

ALBANY: JAMES B. LEECH, STATE PRINTER.  
1901.

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